28:10

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

All the Men of the Lutheran Church for the Whole Task of the Church

•

OCTOBER
1947

•

Volume XXVIII
Number Ten

FACES ALIGHT! HEARTS UNITED!

Brothers of the Greensburg, Pennsylvania Conference, gathered around their camp-fire.

LUTHERAN MEN . . .

OCTOBER

Vol. XXVIII **Issue No. 10**

★ ★ ★

FEATURES

The Editor's Personal Paragraphs ..... page 3

Guest Contributions ..... page 6

How to Read the Gospels by Dr. Francis Stifler
Through "Russia" to Wartburg Castle by Dr. Julius Bodensieck
Jottings from a Journal by Rev. Charles Masheck
The Mission of the Lutheran Church in Asia by Dr. Oeng Fu
To Have and to Hold by Rev. A. W. Malin

Letterally Yours ..... page 12

The Executive Secretary's Monthly Page..... page 14

The Brotherhood in Action ..... page 16

By Rev. Charles F. Brobst

Lutheran Boy Scouts ..... page 17

By Dr. George A. Eichler

Give the Class a Room of Its Own ..... page 18

By Dr. Earl S. Rudisill

Topic for November ..... page 19

Expressing Thanksgiving by Thanksliving by Dr. Clarence C. Stoughton

Rev. Amos John Traver, D.D.,LL.D., Editor
954 Woodlawn Ave., Springfield 24, Ohio

●

Earle W. Bader, Executive Secretary
Market and New Sts., Bethlehem, Penna.

●

Published monthly at Bethlehem, Pennsylvania by The Brotherhood of The United Lutheran Church in America

●

Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

●

Subscription . . . . . $1.50 per year

OUR COVER PICTURE . . .

MORE THAN 100 men from various congregations in Westmoreland and Fayette counties attended the Greensburg Conference Lutheran Brotherhood rally held last Thursday evening at the Hostoffer Grove, near Mount Pleasant. During the twilight hours the men participated in various sports events, climaxing the evening with a devotional service in charge of the Rev. Karl E. Niseley, pastor of Trinity Evangelical church, Latrobe. A campfire program including the singing of familiar songs brought the rally to a close. The program was in charge of the executive committee of the Greensburg Conference Brotherhood, of which Ernest Zundel, of Mount Pleasant, is president. The Hostoffer Grove, which has been the scene of many outings for Lutheran churches and their organizations, has been made available through the generosity of Edward B. Hostoffer, Sr., and through his personal interest and that of the Brotherhood of Trinity Lutheran Church, facilities have been installed in the grove including an electrically operated barbecue oven, a double stone fireplace, running water and electric lights.

If You Will

If God can make—of an ugly seed,
With a bit of earth and air,
And dew and rain, sunshine and shade—
A flower so wondrous fair;
What can He make of a soul like you,
With the Bible and faith ana prayer.
And the Holy Spirit—if you do His will,
And trust His love and care!

—A. D. Burkett

●

The Editor's Personal Paragraphs

Glacier
National Park was the vacation spot chosen by Mr. and Mrs. Editor last August. If there was any idea of refuge from the crowded East it was shared by several hundred thousand others. In all the National Parks the attendance this year reached a grand high. The mighty Rockies always give us a lift spiritually and physically. Each park has its distinctive attractions. Here the effort has been made to keep nature as man has found her. Roads run through the park between the four centers where hotels and tourist camps are located. No side roads are to be built and the whole park is a paradise for hiking and horse-back riding. Trails are well marked. Rangers are present to explain the natural wonders of mountains, glaciers, animals, forest and plant life. No where else could those who must content themselves to bus rides and short, easy hikes, come so near to seeing the Rockies in the raw. Standing before their awe-inspiring, snow covered peaks, the concerns of national rivalries and economic planners seem much less important. We found ourselves reverently repeating the 121 st Psalm — "I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from Jehovah, Who made heaven and earth." It is only when we forget God that we despair.

●

Doctor: "I suppose, Mrs. Johnson, that you have given the medicine according to directions."

Mrs. Johnson: "Well, doctah, I done mah bes'. You said give Sam one o' dese heah pills three times a day until gone, but I done run out o' pills yisterday an' he hain't gone yit."—Western Recorder.

Your Editor at Kitchener
The Twin Cities Brotherhood timed their annual park service to the presence of the executive committee. Here your editor is making the address.

Clifton Fadiman, m. c. of "Information Please,"asked this question of his experts: "Why do human beings shrink as they grow older?" Before John Kieran could say "ossification" Franklin P .Adams responded, "Speaking for myself, it's with modesty."

●

LSAA,
which stands for the Lutheran Student Association of America held the 12th annual Ashram at Asilomar, Cal. this summer. It was an inspiring conference with over 400 students present. The 27th annual convention will be held at Camp Interlochen, Michigan next summer with an expected attendance of 1600. The importance of this association can not be overstated. That our leaders realize this is witnessed by their presence at this summer's Ashram. Our president, Dr. Fry, had hardly landed from Europe before he was flying to California to the Ashram. These are picked students, young men and women who are leaders on their own campus and lovers of the Lutheran Church. The time is passed when the experience of college generally means lost loyalties to the church. LSAA must be reckoned among the most vital forces for a united Lutheranism. It represents the leadership of the next generation.

●

A colored gentleman approached the "Pay" window in an income tax office and plunked down a twenty-five cent piece before the startled clerk.

"What's that for?" the clerk asked.

"Why, dat's fo' my income tax. Dey done tole me ah could pay a quarter at a time."—Christian Union Herald

●

Salem Church,
Fremont, Nebraska, Rev. Fred W. Kern, pastor, wants no "dead wood" on its membership rolls. The council is proposing the following amendments to the constitution. What do you think of them?

1. Members who do not attend public worship and Holy Communion for a period of one year, unless physically incapacitated, shall be designated as lapsed members.
2. Members who do not attend public worship and Holy Communion for a period of two years, unless physically incapacitated, shall be considered as having withdrawn their membership.

●

A lady, checking over her grocery bill, found this item: "One tom cat, fifteen cents." Indignant, she called up her grocer and demanded to know what he meant by such a charge. "Oh, that's all right, Mrs. Blank," he replied. "That's just an abbreviation for tomato catsup."—Baptist Observer.

●

Guide Lines
is the title under which President R. R. Belter of the Wartburg Synod is sending semi-monthly messages to all the pastors. Written in his vigorous style they will be a means of stirring his synod to cooperative action. One other synodical president has already secured permission to use them.

Dolly: "Surely you're not going to let that redhead steal your boy friend."

Polly: "Never. I'll dye first."—Baptist Observer.

●

The first World Assembly of the World Council of Churches will meet in Amsterdam, August 22nd-September 5th, 1948. Only four regular delegates will come from the ULCA. However the Methodist Church is the only denomination with a larger delegation. Assignments are made on the basis of church membership. The following outline of the purpose of the Assembly is from *The World Council Courier.*

Next year's Assembly will be the first official meeting of the Churches in the ecumenical fellowship which is not an ad-hoc meeting, but the beginning of a definite and permanent relationship between them. Moreover, the Amsterdam Assembly of 1948 will be more comprehensive in scope than any of the former ecumenical conferences. The streams of Life and Work, of Faith and Order, of the younger churches and the missionary movement, of the youth movement will all flow into it. Then again it will be the first representative post-war meeting of the churches and will therefore have to gather up the new insights which the churches have gained in the critical years.

The Assembly will have no less than four distinct tasks:

(a) It will have to provide the opportunity of the thorough study of the main theme: "The design of God and the disorder of man" with its four main aspects covering the nature of the Church, its witness and its social and international responsibility.

(b) It wll have to adopt the Utrecht Constitution after full consideration of the modifications which will be proposed by the Provisional Committee or by the churches.

(c) It will have to decide what tasks the World Council should undertake during the next years and to agree on the main principles of the policy to be adopted.

(d) it will have to provide an opportunity for the discussion of any matters which are of common concern to the churches.

The Assembly will meet after a period of isolation of the churches from each other so that it will be difficult at first to understand each other. It meets at a time when there is not only an ecumenical revival but also a revival of confessional convictions and concerns. It meets finally at a time when men everywhere with their acute sense of insecurity are eagerly expecting a liberating word and feel critical towards the Church for not giving them that word in such a way that they can understand and receive it.

The Assembly faces then an almost impossible task. And we can only prepare for it in a very humble spirit and the hope that it may be used in ways which we do not yet clearly see or comprehend. But we must also do all we can to make certain that it will not perform the many secondary tasks instead of the primary ones. The key-word of the preparations must therefore be: *concentration.* We must try to find the few essential things which through this Assembly the Spirit desires to say to the churches and through the churches to the world.

●

We often do more for other men by correcting our own faults than by trying to correct theirs.—Fenelon.

●

Federation of Lutheran Clubs held an interesting and significant convention in Cleveland last summer. Among the speakers were Harold Stassen's former law partner, Harold H. LeVander, Dr. Ralph Long, just returned from the Lutheran World Convention and Dr. Joseph H. Sittler of our Chicago Seminary. The organization is entirely unofficial and all branches of American Lutheranism are represented in the luncheon and dinner clubs in many cities. Its purpose is frankly Lutheran union. It takes Lutheran unity for granted and seeks to implement it by fellowship across synodical lines. The following officers were elected:

President—Mr. Herman A. Polack, Cleveland, Ohio, (Mo Synod)
Treasurer—Mr. Einar G. Carlson, Cleveland, Ohio, (Aug. Synod)
Secretary—Mr. Ernest P. Scott, Cleveland, Ohio, (ULCA)

Other officers and board members elected were:

Mr. Harold LeVander, St. Paul, Minn. (Aug. Synod) 1st Vice Pres.; Mr. John Zink, Baltimore, Md. (Mo. Synod) 2nd Vice Pres.; Mr. Frank G. Thomson, Lima, Ohio (ALC) 3rd Vice Pres.; Mr. George M. Hornecker, Milwaukee, Wis.(Wis. Synod) 4th Vice Pres.

Board members are: Mr. Robbin B. Wolf, Pittsburgh, Pa. (ULCA); Mr. Arthur J. Tuscany, Cleveland, Ohio, (ALC); Mr. John W. Boehne, Washington, D.C. (Mo. Synod); Mr. Herbert Vogel, Columbus, Ohio, (ALC); Mr. E. J. Gallmeyer, Ft. Wayne, Ind., (Mo. Synod).

●

One thorn of experience is worth a wilderness of warning.—Watchword.

●

Dr. N. M. Ylvisaker was honored at a luncheon in Minneapolis recently. He was president of the Chaplain's Association of the Army and Navy for eight years and secretary of our Service Men's Commission during the war. He is to work as representative of CRALOG in the French zone of Germany with headquarters in Baden. Mr. Wm. G. Fisher, vice president of Lutheran Brotherhood presented him with a New Testament at the luncheon. In 1918, Dr. Ylvisaker then a camp pastor, had given him a Testament and he showed the club the worn book which he had carried ever since. Now he was returning the favor.

●

The typographical error is a slippery thing and sly,
You can hunt till you are dizzy, but it somehow will get by.
Till the forms are off the presses it is strange how still it keeps;
It shrinks down into a corner and it never stirs or peeps,
That typographical error, too small for human eyes,
Till the ink is on the paper, when it grows to mountain size.
The boss he stares with horror, then he grabs his hair and groans;
The copy-reader drops his head upon his hands and moans—
The remainder of the issue may be clean as clean can be,
But that typographical error is the only thing you see.

—Clipped by Harry Fritsch

●

Thirty young pastors from Europe will be studying in our Seminaries this fall. There will also be 25 German theological students admitted to our Seminaries as soon as the red tape can be cut and they can enter the country. The American Section of L.W.F. is providing funds for them. What an opportunity to train Lutheran leaders for Europe, not only in theology, but in democracy!

●

Smart Alec: "How much are your $6 shoes?"

Alert Clerk: "Three dollars a foot."
—Watchword.

●

God's Acre projects are increasing in our rural churches. Rev. Milton Moore, pastor of St. John's, Ridgley, Nebraska, reports that his Brotherhood planted oats on three acres belonging to the church and sold the crop for over $400. This rural church will double its quotas for both L.W.A. and Midland College Building Fund.

●

A husband is like an egg—if kept constantly in hot water, he becomes hard-boiled.—Watchword.

"No improvement" is the testimony of Rev. John Scherzer, our LWR representative with CRALOG in the American zone in Germany. To this word can be added the unanimous opinion of our Lutherans who toured Europe this summer. Pastor Scherzer writes:

"After nine months within this ocean of misery one does not see clearly any more, and things take on an air of normalcy even though they are quite tragic. If conditions are getting worse I look with a great deal of concern to the coming fall and winter. I think that it is necessary to rethink the whole program of help, for on the basis of the present method we should not be able to cope with the need. The Hoover child-feeding program is contributing much to meet the nutritional problem among the children, but it is far from sufficient.

"Due to the mounting program of closing of DP camps and resettling the people in the German economy, large numbers are thrown into circumstances in which private agencies must assume responsibility for their care and the relief load proportionately increases.

"It should also be taken into consideration that a program initiated in the Russian zone of registering all young men and women between 18 and 35 for compulsory labor or military service is producing a rising number of illegal border crossings. All these people are being apprehended, tried before a military court and given the alternative of returning or accepting a six months' penitentiary sentence. Nearly all accept the sentence though the penal institutions are so crowded and conditions in them are so bad as to beggar description."

●

As a steamer was leaving Athens a woman passenger approached the captain and inquired:

"What is that white stuff on those distant hills, captain?"

"That is snow, madam," replied the captain.

"Well, I thought so myself, but a gentleman just told me it was Greece."—Baptist Observer.

A good rule for the Christian was stated in the slogan for a laundry.—"If in doubt, it's dirty." *Christian Herald* carried the following in a recent issue:

A young woman who was defending her continual attendance at some doubtful places of amusement once said, "I think a Christian can go anywhere."

"Certainly she can," rejoined her friend, "but I am reminded of a little incident which happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

" 'Can't I wear a white dress down into the mine?' She asked petulantly."

" 'Yes, mum,' reurned the old man, 'there's nothing to keep you from wearing a white frock down there, but there will be considerable to keep you from wearing one back'."

REGISTRATION BLANK

20th Anniversary Convention

American Federation of Lutheran Brotherhoods

Hotel Pfister, Milwaukee, Wis.

NOVEMBER 14-16, 1947

CONVENTION THEME:

"Brotherhood Builders . . . Working Together . . . With God"

Mr. William F. Shallock, Chairman
1523 South 31st Street, Milwaukee 4, Wisconsin

Please accept my registration for the 20th Anniversary Convention, November 14-16, as follows:

Name: .....

Address: ..... (Street)

..... (City) (Zone) (State)

Official position ..... Synod .....

Total registration fee (includes program, badge, literature, printed proceedings, banquet ticket, and tip) $5.00

I enclose check or money order payable to: Mr. Ervin Dupke, Treasurer.

Additional banquet tickets for your wife or guests may be obtained upon arrival. The price has not yet been determined. It will depend on cost of food, but will not be less than $3.00.

N.B. Advance reservations for hotel rooms may be sent to Hotel Pfister, Milwaukee, Wisconsin. The management is cooperating with the Local Committee. (Rates: $5.50, $6.60, $7.70, $8.80—Double.)

Guest Contributions

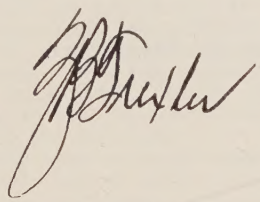
Presidential Message . . .

Dear Brethren:

One of the principal working tools of our Brotherhood is LUTHERAN MEN. *It is as important in the Brotherhood program as the Sunday School leaflet in the Sunday School program. In fact, not only is the program material found there, but* LUTHERAN MEN *brings us news, various sorts of working information, and inspirational items. All of these are intended to make us better Brotherhood men. All will if we read them.*

More men should read LUTHERAN MEN. *Let's set as our minimum goal for convention time in* 1948 *the doubling of our subscription list. Let's begin now by appointing responsible directors and committeemen in our Synods, Conferences, and Congregations.*

Faithfully yours,



How to Read The Gospels

By Dr. Francis Stifler

For ten consecutive years, Dr. Francis Stifler has been broadcasting on one subject. That subject is the Bible. He has treated it from many angles; but the perennial question he meets is "Where shall I start reading the Bible?" In this article, Dr. Francis Stifler, Secretary for Public Relations of the American Bible Society, tells you.

People often speak to me about the difficulty they have in reading the Bible. Sometimes they are frank enough to say that they just can't find it interesting. I do not wonder at this for most of us have never been taught how to read the Bible. Since the most important part of the Bible is the New Testament and the most important books in the New Testament are the four Gospels, let us start our Bible reading with the lives of Jesus. How shall one read the Gospels?

First, where shall we begin? No, not with Matthew which comes first in the New Testament. Begin with Mark, not because Mark is the shortest of the Gospels and the oldest, but rather, because it is the basis of Matthew and Luke, and is more full of action, simpler, and more straightforward than the others.

How much shall we read at the first sitting? Right here is where most of the difficulty with Bible reading comes in. Our Bible reading consists too often of a chapter, or a verse or a few verses, which may be useful on many occasions, and none of which I am ruling out, but the way to really know Jesus Christ is to read the Gospels each at a sitting. It takes about one hour and a quarter to read the Gosepl of Mark out loud — considerably less when read to oneself. We never hesitate to read that long or longer when we start in on a fast-moving short story in a magazine.

When you read Mark thoughtfully through at one sitting you will get a conception of Jesus you never got before. Never again will you doubt that He was wholly human and wholly and uniquely divine. Never again will you have any question about the trustworthiness of Mark's record. You catch the spirit of a humble conscientious writer determined to preserve the testimony of eyewitnesses to a great miracle, a real tragedy, a great new beginning of something that can never stop — a light shining in darkness.

If you read Mark through at one sitting, you will want to read more about Jesus. You have three more records. I suggest you read Matthew next, but read it at one sitting. Matthew repeats practically every line of Mark but adds much of what Jesus said in his sermons to the people. The greatest sermon ever preached is found in Matthew 5, 6 and 7, and another in Chapter 10 and there are at least four others. Sit down some evening and read the whole of the book of Matthew. It will take you possibly an hour and a half. Its teachings have been gradually remaking the world. Your very experience in the reading of the book cannot help but transform your spirit.

If you read Mark and Matthew as I have suggested, you will be profoundly grateful that there is another sketch of Jesus' life for you to read. Luke, also based on Mark, has been called the most beautiful book ever written. Because Luke wrote for Gentiles rather than for Jews, you will feel you are getting a little closer to Jesus than even Matthew led you. Furthermore Luke's practical humanitarianism will appeal to you. Luke is the American's Gospel. Read Luke through at one sitting| It is almost exactly the same length as Matthew.

You have one crowning experience awaiting you. John's Gospel was written much later than the others. All over the Roman world people persecuted for their faith had found Christ as Saviour, and John reads these experiences back into his story of Jesus' life. If you have read the other three Gospels, as I suggest, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and The Light of the World. He will be the Way, the Truth and the Life. You will be born again.

I beg of you take four evenings and in the manner I have suggested, read the Gospels. Then write and tell me if I was not right about the methods and its results.

Through "Russia" to Wartburg Castle

By Dr. Julius Bodensieck

The writer is U.S. Protestant liaison representative in Germany.

Wartburg Castle, the most history-laden of all medieval citadels, has been praised so eloquently and perfectly that all the adjectives at my disposal can add nothing to its fame. But I can tell you how it affected me as I was guided through by the efficient and astoundingly well-informed "Burgwart," Professor Dr. Nebe, and how it impressed me from the distance.

Eisenach, the city at the foot of high Wartburg hill, and Wartburg castle itself were first occupied by American troops and later by the Russians. In bombing attacks the so-called Luther house, the ancient Cotta family home, the house in which Johann Sebastian Bach was born and a few other historical houses were destroyed or severely damaged. The castle itself was hit once or twice but the damage is slight. The only real loss is the removal of all medieval coats of armor from the "Ruestungssaal." The intention is to make this into a Goethe museum.

I travel quite often through the Eastern Zone on my way to the American Zone but all travel is restricted to the Autobahn (highway) Berlin to Helmstedt. This road is international, one may say. I may add that no American, military or civilian, travels anywhere in Germany without proper travel orders, even in the American Zone. To travel in the Eastern one, one needs special orders from the Russian military administration. Though the Russians are said to be reluctant to grant permits, I had no great trouble although I am probably the first American churchman officially to travel in the Russian Zone.

When the Bishop of Thuringia invited me to attend a meeting at Eisenach — which gave me an opportunity to visit Wartburg — I was courteously received by the military officials. After several weeks my application was granted and I was given a special document allowing me to go to Eisenach on July 25 and proceed from there via Hoerschel to the American Zone on July 28. Before going I had a pleasant visit with Mr. Jermolayeff, a professor of history in a Russian university, who is at present in charge of religious affairs in the military administration of the Eastern Zone; the gentleman who introduced us was Oberkirchenrat Walter Zimmerman of Berlin, whom some of my readers will remember having met at Lund. I found the Russian officer well informed about the various churches and eager to increase his knowledge of American religious life. My first contact with Russian officials was surprisingly friendly and—may I say—encouraging. I should like to think that fears and suspicions would vanish in all instances where strangers become more closely acquainted and try to understand one another, or at least begin to listen to what the other one says.

Part of the difficulty in traveling in Germany now is the shortage of gasoline and oil. Americans may buy only in Army Exchange filling stations and since there are none of these in the Russian Zone I filled my tank and took along three extra five-gallon cans. Thus I had enough to see me through from Berlin via Leipzig and Altenburg to Eisenach and thence to Kassel where the first American service station is located. It is also wise to take some oil along and an extra tire tube or two.

In the American Zone one can usually find an American hotel where civilians may buy meals, but elsewhere one must take along food. I have found CARE packages most excellent as one can prepare a well balanced meal including a cup or two of good coffee without having to hunt up a restaurant keeper who can be bribed with cigarettes or other means. The housing problem on this trip was easily solved; Pastor Zimmerman and I stayed at the modern, well-equipped, clean, Christian Hospice Glockenhof at Eisenach.

Perhaps I should mention some of the things I saw in the Russian Zone which were different from the Western Zone. Let me begin with the things I did not see. I did not see any of those roving bands of long-haired young men that infest the Western Zone; loafers, chiefly young men, who hang around certain street corners and railroad stations; tough and sophisticated looking fellows who ought to work in the fields and factories but seem to have an easier and more sinister means of earning a livelihood; I did not see in Leipzig or Altenburg or Eisenach such dirt and dust and rubble as I am accustomed to seeing elsewhere, nor so many ragged looking beggars. Apparently the people made an attempt to dress as neatly as possible instead of making a show of their distress and poverty. I did not see many idle smoke stacks nor any idle coal mines. I know nothing about the ultimate destination of all the products of labor but it is plain that much work is being done.

I did not see many shoes on people's feet; many were barefoot and many wore substitutes of various kinds. Shoes are a big problem everywhere in Germany but especially in the Eastern Zone. Some walked barefoot and carried their shoes to save wear on them. I did not see any meat either in restaurants or in the Bishop's house except what we produced out of our own supply. It is my impression that the food situation is even worse, definitely worse, than in the Western Zone. May God grant a good crop this year so that these multitudes may not starve.

Most of the grain had been cut and threshed and the fields picked clean. In some parts one could still see women and children hunting for ears of grain and even individual kernels — like Ruth in Old Testament days. I saw large herds of cattle though I had expected to see none. I saw fairly decent streetcars, for instance in Leipzig, dangerously overcrowded but not as murky and dirty as some of the windowless, rattling and shuffling cars elsewhere in Germany. Also, I saw some very beautiful woods, practically untouched, whereas some forests in the Western Zones are being cut down at a fast rate.

More significant perhaps, I saw in action two catechists' schools and marveled at the resourcefulness with which German churchmen adjust to new situations. The office of catechist-teacher in the New Testament era and the early Christian church—or "kantor" is being revived in response to the need arising from the fact that no religion is being taught in public schools in the Eastern Zone. One of these catechists' seminaries is located at Hainstein directly across a valley from Wartburg Castle. I was very favorably impressed by the students and especially by the director of the institute, Professor Dr. Nelke.

I spent several hours reviewing activities of Hilfswerk. I saw the shoe shop where shoes are made from wood and cloth and bits of rubber and where old shoes are repaired. The carpenter shop, the tailor shop and the toy shop offer employment as a means of rehabilitation, particularly of war veterans who have lost an arm or leg. Eisenach is a transit point for Eastern evacuees and expellees and much immediate assistance must be given these homeless, ill-clad, impoverished, undernourished and often sick people. Here as elsewhere Hilfswerk functions smoothly and magnificently in the face of great difficulties and deplorable shortages.

I mention only what I saw. Other factors involved in life one cannot see so clearly. It is difficult for an outsider to measure the amount of freedom which the individual enjoys in a country or to gauge the pressure exerted by political authorities or the police. To speak on these subjects

with anything approaching authority one would have to spend much time in any given country—or zone. I am merely describing what I saw and do not wish to base any verdict or generalization on my comparatively small area of observation. At any rate, things are not as totally bad behind the so-called iron curtain as you may be led to believe. Life is going on and I feel the church in the Eastern zone is active, young, aggressive and hopeful.

My chief interest, however, lay in viewing Wartburg Castle, especially dear since I have taught 17 years at Wartburg seminary in Dubuque, Iowa, and because it played such a large role in Martin Luther's life. Coming from the east, from Gotha, we climbed a long hill and there, ten miles ahead, saw a high hill, crowned by the towers of Wartburg reflecting the noonday sun, a true picture of the Word of Life which Luther translated here during the year of his captivity. We hardly ever lost sight of the castle as we approached the city though the road curved through dense woods.

Our first stop was at the office of the Bishop of the Lutheran Church at Thuringia, located on a hill called Pflugensberg. From his window Bishop Mitzenheim sees Wartburg towering to the west—what an inspiration for a servant of the Lutheran church; Another inspiring view of the castle is from the Hainstein, the catechists' school mentioned previously. The Hainstein is an international Lutheran foundation, previously a sanatorium, now used as a home for orphans and as the catechists' school. We sincerely hope all Lutherans will interest themselves in the maintenance of Hainstein as a center of Lutheran activities. It represents a considerable capital investment but above all should remain in our church as a symbol of worldwide Lutheran solidarity.

Professor Nebe himself guided us through the castle, giving us many details of its history. The high spot was the room where Luther lived from May 4, 1521, to March 2, 1522, and where he translated the New Testament in the incredibly short period of ten weeks. Near the door is Luther's coat of arms. The room is medieval with a rough uneven floor, a ceiling of rugged and bent wooden boards and beams and small-paned windows. The furniture dates from Luther's day though it is not what he used. On the wall are Lukas Cranach's paintings of Luther's parents, and on the table is a German Bible printed by Hans Lufft in 1541 containing many hand-written notes by Luther, Melancthon, Bugenhagen and others.

●

Jottings from A Journal . . .

By Rev. Charles Masheck

"Let your life lightly dance on the edges of time like dew on the tip of a leaf," said that brilliant Indian thinker Rabindranath Tagore.

He was stating a common truth—life is precious to all men. We would sell it for nothing, trade it for nothing. We love life, and even with our last breath we love life better than an end of breathing.

It is a treasured possession, and though we may be maimed, or poor, or discouraged ,or starving, life is still infinitely precious. We love its laughter, its friendships, its moments of delirious joy, its nostalgia, its curious surprises. We wonder continually at the beauties of God's creation, and hold in awe the intricate mysteries of nature. We love the music and the rhythm of existence, and life at best seems like a lilting melody. Even when our years are weighed down by time or care, the remembrances of more carefree moments, of the dancing heart, and the merry companionships restore in us the love of life.

At its richest, life is a beautiful thing. Taking in all its headaches and heartaches; its brightness and its gloom, life is exceedingly to be desired. It is a very argosy from God, the Giver of every good and perfect gift.

But it is not until the hour that we must surrender life that we see how very dear it is, for in that hour we seem best to know its value. "Greater love hath no man than this—that he lay down his life for a friend." There can be no greater love than this because a man has nothing more to give. In laying down his life, he gives his all, and in that moment of love, life is not less precious, but more so, for the truth is as Christ said to his followers, "Whosoever loseth his life for my sake shall find it."

Who can deny it? Who can honestly say, "My life is as nothing to me?"

But if life is dear and if this be true, why is it that the world is beset with such misery? Why is there so much discontent, so much poverty and bloodshed, anarchy and wretchedness, malice and unwarranted death? Why is the Kingdom of God not more than a dream among us, and why do we not share in the abundant life Jesus came to give?

Is it not because we have loved only certain life, and rejected all the rest? Isn't it because our hearts aren't big enough to include everyone? We have drawn a circle around our affections, and sometimes the circle is startlingly small. We have been too careful about our love, and by being careful have lost much of it. We have omitted all except those in our station, or of our faith, or of our color. We have divided our affection into states and counties and hidden it under one flag.

Sometimes it would appear that we are afraid to extend the boundaries of our hearts for fear of what would happen to us—most uncomfortable result! In the clinic of the spirit how

A Team from China

NLCNB Photo

Dr. Peng Fu, president of the Lutheran Church in China, and Dr. Daniel Nelson, relief director in China for the American Section of the Lutheran World Federation, are visiting all the Scandinavian mission boards to foster closer understanding between the boards and the Church in China. Both attended the assembly of the Lutheran World Federation at Lund, Sweden.

many cases are there of an enlarged heart?

When our hearts are small, we live in a shrinking world. There may be room for a few friends, or the family, or perhaps just one's self.

Thus we build a selfish fortress from whose battlements we lampoon the race of men and glibly pronounce judgments on our neighbor. We become self-appointed critics, self-elected judges of the inhabitants of the world. We can do no wrong, and if we do wrong, it is because we live with such wretched people. It's so convenient to blame somebody else, and wash our hands of all responsibility. We may be more clever in our approach as we use religion for a screen to hide our wickedness, and piously point the finger of scorn as did the Pharisee who prayed, "Lord, I thank Thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican." How many times we soothe ourselves by crying, "I'm pretty good compared to some people I know."

Jesus loved life. He found something he could love, something beautiful in everyone he met. He had little sympathy for those who could find little to love or respect in others. He was fiercely intolerant of those who used either religions or the law to destroy life.

One Sabbath day a woman came to Jesus and asked to be healed of an infirmity from which she had suffered for eighteen years. She was crippled so that she could not stand, and when Jesus saw her, he called her to him, and said, "Woman, thou art loosed from thine infirmity." "He laid his hands on her, and immediately she was made straight and glorified God," says Luke. "And the ruler of the synagogue answered with indignation because that Jesus had healed on the Sabbath."

"Later a certain man came before him who had the dropsy. And Jesus spake unto the lawyers and Pharisees, saying, 'Is it lawful to heal on the Sabbath?' And they held their peace. And he took the man and healed him."

"And He answered them, as if He knew what they were thinking, 'Which of you shall have an ass tied, or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?'"

The law is to sustain life, not to destroy it. "The Sabbath was made for man, and not man for the Sabbath." Life has a primacy! Yet there were those who preferred the herd of swine grazing on the hillside to the healing miracle in the life of Legion, a crazed man made sane.

There is, too, that unforgettable scene when Jesus interrupts a riot and cheats death by saying. "Let him that is without sin cast the first stone."

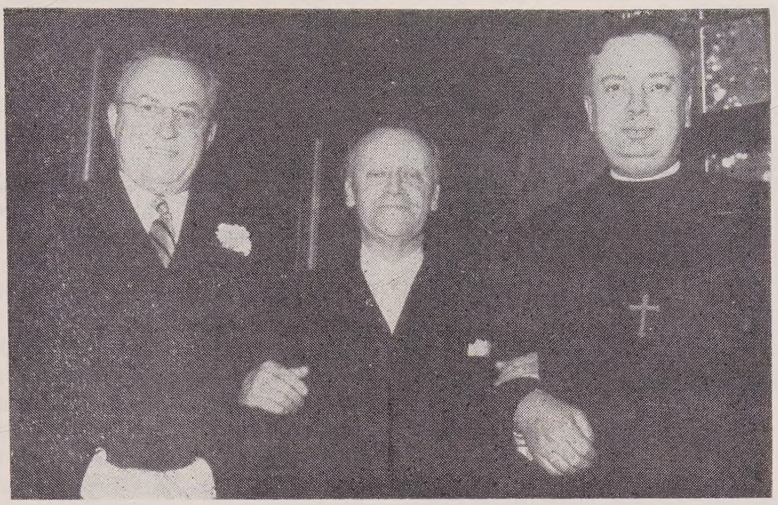
Life, then, is surrounded with foes. Why should anyone add himself to the list of them? Famine, war, disease, death—are not these enough? Who marches with them will soon be destroyed by them. Why should any man crave to fatten on a brother's blood?

One of the foremost living Christians of our day is Dr. Albert Schweitzer, medical missionary, now in Lambarene, Africa. In his autobiography, he tells of his effort to write a philosophy of civilization. He began to search for the basis on which men could live in true relationship to one another. He had written much, studied much, but the secret seemed to elude him. It was in no book of human thought which he had read. What was the secret? How could he find the truth for which he was so vainly searching? As he sailed upstream to give medical care to the wife of a missionary, he was lost in thought, unmindful of the shortage of food, or the dangers of the stream. "Late on the third day," he writes, "at the very moment of sunset, when we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unthought, the phrase 'Reverence for Life.' The iron door had yielded; the path in the thicket had become visible."

Never once in all His ministry did Jesus forget it! "I am come that ye might have life . . . " In a very real sense, Christ was that life. "I am the way, the truth, and the life." "I am the bread of life." In the very hour of death, it was Life that won the struggle on the cross.

No wonder that Paul can say, "For me to live is Christ, to die is gain."

Is that not truly salvation? The gift of life — eternal!



A World Leadership Trio

NLCNB Photo

Left to right, Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation and European representative of the LWF's American Section; Archbishop Eidem and Dr. Fry.

●

The Tongue

"The boneless tongue, so small, so weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turks assert, "than does the sword."
The Persian proverb wisely saith:
"A lengthy tongue, an early death";
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed";
While Arab sages this impart:
"The tongue's great storehouse is the heart."
From Hebrew writ this saying sprung:
"Tho' feet should slip, ne'er let the tongue."
The sacred writers crowns the whole:
"Who keeps his tongue doth keep his soul."

Heads Together at Lund

NLC News Bureau Photo

Dr. Theodore P. Fricke, Commissioner of the Board of Foreign Missions of the American Lutheran Church confers with Dr. S. C. Michelfelder, European representative of the American Section of the Lutheran World Federation. In the background is the headquarters of the World Council of Churches at Geneva.

The Mission of The Lutheran Church in Asia

By Rev. Peng Fu, D.D.

Dr. Peng Fu is president of the Lutheran Church in China. The following address was delivered at the Lutheran World Federation.

"Lutheran church leaders, delegates and friends. I feel honored to have this opportunity to speak to you. I stand before you as a living fruit of your mission work in Asia. I am a certain proof that your work in Asia has not been in vain.

"I wish to refer you to two Bible passages. 'Go ye therefore and make disciples of all nations.' Jesus also said, 'They need not go away, you give them something to eat.' The meaning of these two passages is that when we ourselves have received Christ we must share Him with those who are hungering for God, in order that all men everywhere shall receive the living bread of God's Holy Gospel. I want to call to your attention our subject which is, 'The Mission of the Lutheran Church in Asia.'

"Some will ask, 'Why give such great emphasis to Asia?' If we look at a world map we immediately can see that the continent of Asia is not only the largest continent but the most populous. One-half of the human race live in Asia where there are one billion people. Recently, Dr. Daniel Nelson and I flew from Shanghai to Sweden. We travelled over the whole continent of Asia including Hongkong, Hianan Indo-China, Burma, Siam, India, Arabia and the Near East. The vastness of Asia impressed itself on our minds. But more impressive have been the sights of non-Christians who are wasting their lives worshipping idols made with hands. Friends, what is the mission of the Lutheran Church in Asia? Our mission is to bring to these people who are sitting in the shadow of darkness the light of God's love.

"The unique message of the Lutheran Church is to bring the pure Gospel of God's love and redemption to all men everywhere regardless of race. However, this does not mean that we can ignore the starving bodies of millions in Asia who are dying for lack of rice. We must remind ourselves of the words of Jesus, 'Give them something to eat. Share your food with the world of Asia. To rehabilitate Asia we must give those who hunger, food for their bodies as well as the 'bread of life' for their souls.

"Our mission is to bring the Gospel of Jesus to Asia where millions are waiting for Him. One time in America I went on a fishing trip with a friend. We stepped into a small motor boat and soon we were far out on the lake. I asked my friend, 'I thought you were going fishing. Why do you go so far.' He answered me, 'Ah, you don't understand. If you want to catch fish you must go far out where there are many fish.' The thought came to me. So it is in God's Kingdom. If we want to catch many fish for God we must go where there are many people. Go ye therefore to India—go to China—go to Japan—go to Asia—go to all the world. Again I remind you of the words of Jesus, 'Go ye therefore into all the world,—Give them something to eat—make them my disciples.'

"Finally, the mission of the Lutheran Church in Asia will not reach its height and its full saving power, until the Lutheran Church of Asia presents one united front to the pagan world. Asia has reached her crisis. Nations which have been slaves want to be free. What form of government will Asia choose? Communism wants Asia. Christianity also wants Asia. Which shall win? Under God, we believe that our cause shall win. But in order to make its full contribution the Lutheran Church in Asia must present one voice and one united front. May I illustrate what I mean?

"Look at our hands. Each hand has five fingers but none of them are alike and they often quarrel among themselves. The first finger says, 'I am the thumb. Look how big I am. The rest of you are too small. Whenever anyone wants to praise someone else he always holds up the thumb and says, 'Ding hao. Very good.'

"The index finger says, 'You four do not count. I am the most powerful. When anyone wants to accuse or scold anyone he always points me at them.'

"The third finger says, 'You are all wrong. I am the tallest. Is there anyone here taller than I am?'

"The fourth finger chimes in, 'I am the richest. I control wealth. He who has a ring puts it on me.'

"The fifth finger is the smallest of all. He is too weak to boast so he bows down and says, 'I am very humble so all I can do is kneel before Jesus.'

"And so unconsciously in prayer, we fold our hands, and all ten fingers unite in one act of prayer. Lutherans of the world, let us unite all our efforts into one in Christ. This is our mission to Asia and the world. Go ye therefore—make disciples—bring all men to God."

●

To Have and To Hold . . .

By Rev. A. W. Malin

The following are the opening paragraphs of one of many tracts written by the pastor of St. Paul's Lutheran Church, Wellsburg, Iowa. He is persistently seeking to awaken us to its strategic place in the problem of the rural church. Both by his writing and his lectures he is securing wide attention not only in the ULCA but in our sister general bodies. He will be glad to correspond with those interested and copies of his tracts can be secured directly from him.

The strength of the Lutheran Church in America, as represented in the National Lutheran Council, lies in its large and far flung Rural and Small Town constituency. A study of the statistical and parochial reports of the various bodies comprising the Council reveals the fact that not a few of the congregations are entirely "Rural," that many are "Borderline" and that there are not too many that may be classed as entirely "Urban." There is only one body represented in the Council which can cull its membership as "over 50% Urban" yet a study reveals that over 50% of

this group of churches and parishes are well "Over 50% Rural and Small Town." The question that projects itself to the synodical groups forming the Council as a Council and to the various synodical bodies themselves is: "What is being done about it?"

Is our strength going to prove our weakness? Other church bodies are losing ground and among these are such as Roman Catholic Church (This latter body in the American church picture is 83% Urban and 17% Rural). The Roman Church admits that it is among the "dying" churches and its leaders have said again and again that in order to survive to become strong again, she must move where the children are to be found and where the young people are to be seen—and that is into the rural and small town areas. The ambition of the Roman Catholic Rural Life Movement is, "A priest in every county of the United States." The Roman Church realizes that millions of children and young people are growing up today and will continue to grow up in future years in Rural America untouched and unreached by the Protestant Churches. They propose to do something about it. Their 100 year program is well worth studying. It is in active operation today. At present our Roman Catholic neighbors have 82 active directors in the rural fields in America. They are qualified, well trained and very well equipped to carry on the evangelism and propaganda program of their church. They are to be commended for the skill, efficiency and determination evidenced in the prosecution of their 4 point program for Rural Life. For those who are not acquainted with it, it runs as follows. "1. To take care of all Catholics now on the land. 2. To keep on the land all Catholics now on the land. 3. To put more Catholics on the land and 4. To convert all non-Catholics now on the land." May it also be added in passing that a goodly number of priests and sisters are being trained now for Rural Life and Work in other parts of the world.

Once again the question confronts us: "What are we as Lutherans doing about it?" The constituency of the National Lutheran Council is largely in the country and in the small town. We are on the field. We must (if for no other reason than the biological) nurture and perpetuate what we have. We must formulate and make available a workable rural church and life program that will bring the desired results on the parish and community level in the unfolding of the entire personality. (Spiritually, intellectually, physically, socially, morally and economically.)

●

"The Way of Peace" described as 1947's most unusual religious film, has been produced for the Wartburg Press of the American Lutheran Church. It had its world premiere at Constitution Hall, Washington, D.C. last April. It is made in third dimensional animation and employs a unique method of puppetry, enhanced by color photography, to present the story of God and mankind. Rev. H. K. Rasbach, a young ALC pastor is the originator. The actor Lew Ayres is the narrator. The picture starts with creation and traces the history of the world to show how men have built walls of prejudice and bigotry between God and themselves. It is to be available this fall in 16 and 35 mm sizes. Watch for advertising.

●

A Virginia family was training a colored girl in her duties as maid. On answering the telephone that first day she brought no message.

"Who was that, Sara?"

"'Twarn't nobody, Mr. Baily, jes' a gentleman say: 'It's a long distance from New York,' and I says, 'Yessir, it certainly is!'"—Biblical Recorder.

Thanks Chaplain!

Hq. 8th Cavalry Regiment
Tokyo, Japan
APO 201 Unit 2

June 12, 1947

Lutheran Men
Brotherhood of the United
Lutheran Church in America

Gentlemen:

I wish to inform you that my stay in Japan as well as my army career are definitely drawing to a close. According to present plans I shall be leaving Japan on or about the first of July.

However, before my departure and my final change from army to civilian life I wish to express my sincere thanks and appreciation to you for your kindness and loyalty in sending me your church paper so regularly. Faithfully it followed me from station to station and post to post, from the States to Europe and back again to the States and now here to Japan. Again and again my address or station or APO changed which no doubt caused you quite an inconvenience; never-the-less, no complaints have even been voiced. So again, I wish to express my gratitude to you editors and staff members who made this service possible.

Cordially yours,

Philip Nash
Chaplain U.S. Army

Leadership for a New Germany

NCL News Photo

German Lutheran pastors are doing religious work among ten thousand fellow prisoners in Egypt. In the center is Col. Johannes Matthes, pastor of a Lutheran Church in Erfurt. The National Lutheran Council has been providing these pastors with theological and other religious books, about 400 per month for the past year and a half. PW Camps in France and England, with over 700 thousand prisoners, as well as pastors and congregations in Germany are regularly supplied with religious material by the Council. Cartons of books go out each week to Lutheran Chaplains and representatives in Germany, averaging 4-5 thousand each month.

Letterally Yours

Bible Lexicography

By Rev. Roger G. Imhoff

HONOR . . .

shall uphold the humble
should be given to thy father,
the Lord with thy substance,
one another,
all men,
everyone who does right.

●

They Meet in Old North State

THE BROTHERHOOD
of the
United Evangelical Lutheran Synod
of North Carolina
Southern District
Gastonia, N. C.
July 15, 1947

Dear Editor—

Report of the Southern District Brotherhood meeting of the North Carolina Synod held in Holy Communion Lutheran Church, Dallas, N.C. the Rev. E. C. Ridenhour, Pastor, June 29, 1947. The Holy Communion Brotherhood of which C. E. Clemmer is president had charge of the devotional period. Special music was given by the choir.

A short business session presided over by the District president, E. A. Bolick and the principal item of business being the election of officers for the year of 1948. The following officers were elected: Martin L. Rhodes, President; Virgil Weathers, Vice-President; Charles A. Stroup, Secretary, and A. S. Kiser, Treasurer.

The speaker for this meeting was the Rev. Albert H. Keck, Jr., who used as his subject "Ecclesia Plantanda." Pastor Keck brought us a very forceful message with emphasis on the Loan and Gift Fund, stressing the importance of the completion of the goal of $100,000.00 this year and that this can be accomplished as we need only about $10,000.00 additional to round out the original goal and that then the Brotherhood will be in a position to contribute a great deal toward the planting of the Lutheran Church in every County of North Carolina. Pastor Keck also mentioned a dozen or more Mission Churches aided by the Loan and Gift Fund that have paid back in full their loans and have now become self supporting strong congregations taking their place among the other leading churches in their respective communities.

Following the benediction a short meeting of all the Congregational Brotherhood Presidents and Secretaries was held, and at this meeting plans were made for each Brotherhood to make the ingathering of funds for the Loan and Gift Fund in the very near future in order that a proper celebration may be held at the State Brotherhood Convention which will be held in St. John's, Salisbury, N. C. on Nov. 18th, 1947.

Approximately 250 were in attendance at this meeting. The next Southern District meeting will be held in St. Matthew's, Kings Mountain, N. C., the Rev. Wm. H. Stender, Pastor. This meeting will be in September, and will be a banquet meeting as this has become an annual custom in our Southern District of the N. C. Synod.

Respectfully submitted,
E. A. Bolick,
President So. District.

●

South Carolina Too!

Lexington, S. C.
July 15, 1947.

The Western Conference Brotherhood held its regular quarterly meeting at Faith Lutheran Church on June 29, 1947.

The program was by the Boy Scout troop No. 28. The Scouts conducted the devotions, rendered the flag ceremony, and presented a duet by two of its members.

The main address was by Mr. Roscoe E. Stevens, Boy Scout Executive for Central South Carolina Council. His subject was "Scouting."

Plans were discussed for increasing the Loan and Gift Fund, but nothing definite was agreed on at that meeting.

Sincerely,
C. E. Black, Secy.

●

New York Synod Summer School

By Miss Lois Dickert

Emphasis on the general theme, "The Stewardship of Life," brought two stewardship courses to the fore at the Lutheran Summer School for Church Workers at Silver Bay, Lake George, New York, July 26-August 1. The Rev. Lauri J. Anderson, chairman of the committee on stewardship of the New York Synod and pastor of Good Shepherd Lutheran Church, Bellaire, Long Island, N. Y., introduced the new children's stewardship program recently launched by the United Lutheran Church. This is the first time in the history of the Church that its Sunday School children will assume a particular share in the benevolence giving of the Church at large. The other course, "My Christian Beliefs," presented by Dr. Clarence C. Stoughton, stewardship secretary of the United Lutheran Church in America, stressed important ways in which young people can hold their lives in stewardship for Christ.

In line with the general theme, the new movie, "And Now I See," recently produced by the United Lutheran Church, was seen by the Assembly, the first large group to view the picture, under the supervision of Dr. Stoughton.

Special Conference

A stimulating conference for pastors and laymen was held under the direction of Dr. Stoughton and Dr. F. Eppling Reinartz, secretary of The United Lutheran Church in America. Vital helps were given concerning the further development of local congregational Brotherhood work.

Action Taken

Young people at Silver Bay, reversing the usual procedure, called upon their elders to give definite support toward increased benevolence giving to the United Lutheran Church. The young people, among the 500 Church Workers at the School, pledged themselves, "as members of the Lutheran Summer School for Church Workers, representing 425 congregations and 250,000 members of the United Lutheran Synod of New York, . . . to participate actively in the effort of our Church to double its income in 1948 for all of the world-wide needs for increased Christian service; that in every way we will give our full-hearted cooperation; and that we will urge upon our home congregations the same kind of enthusiastic participations and help."

Courses Given

Among other courses and confer-

Lutheran Youth at Silver Bay

ences given were "The Christian Task Abroad," by Dr. Herman S. Keiter, professor, Hartwick College, and recent representative to Finland; "Ways of Teaching," Sister Josephine Goucher, Reformation Lutheran Church, Rochester, N. Y.; and "Jesus and His Teachings," the Rev. Alfred L. Beck, pastor of Reformation Lutheran Church, Rochester.

People

Representing the youth of Czechoslovakia, the Rev. Josef Juras, who has been in this country since the first of July, was present at the Assembly. In giving a picture of the situation abroad, he stressed the important part young people are playing in the rebuilding of the Church in Czechoslovakia.

Dean of the Summer School, which was in its sixteenth session this year, was Dr. Paul C. White, secretary of the United Lutheran Synod of New York and secretary for Religious Education for the Synod. Assisting him were Dr. Chalmers E. Frontz, pastor of First Lutheran Church, Albany, N. Y., and the Rev. Hugo L. Dressler, pastor of Atonement Lutheran Church, Buffalo, N. Y. Dr. F. Eppling Reinartz led the daily Bible Hour.

Installment buying

was certainly a contributing factor in the depression of the 1930's. Even so conservative a president as Cal Coolidge was prevailed upon to write an endorsement of the principle that people could enjoy the comforts of life, while earning them. Couple installment buying with extravagant advertising and the result must be an over-extension of credit. For a time this produces demands upon our factories that keep them running full speed ahead. Finally credit reaches its limit and depression follows. Certainly installment buying is not all wrong, but it must be carefully measured by ability to pay. Old fashioned thrift must temper the desire to enjoy that which we can not afford. What applies to individuals also applies to governments. Neither can borrow their way into prosperity. Extravagance is self-defeating.

The Chaplain

is a monthly published by The General Commission on Chaplains and sent to all the chaplains in the armed services. In a recent issue there was an article by A. Powell Davies on "Communist Dynamics and the Hope of Peace." He writes on the thesis that Communism is a religion. The following paragraph summarizes his argument:

It is a religion with a creed, the Communist Manifesto; with a priesthood, the Communist Party; with a hierarchy, the Comunist inner circle; with a messiah, Lenin, and a sepulcher, his tomb; with a holy city, Moscow; with an orthodoxy, whatever its papacy decides is such; with missionaries, its disciples throughout the world; with an inquisition, with a drastic attitude to heretics, with a heaven on earth in the future, with a claim to command complete obedience—and so we might continue, for it parallels in every respect the patterns of traditional religions.

PROGRAM OUTLINE

20th Anniversary Convention

The American Federation of Lutheran Brotherhoods

Milwaukee, November 14-16, 1947

THEME:

"Brotherhood Builders — Working Together — With God"

Types of Builders: (Devotional Topics)

Nehemiah — The Wall Builder (Nehemiah 2:20 and 4:6) — The Rev. John F. Fedders, D.D., Pastor, Lake Park Lutheran Church, Milwaukee, Wisconsin.

Paul — The Wise Master Builder (I. Cor. 3:10-15) — The Rev. A. Reuben Cornitzka, Pastor, Our Savior's Lutheran Church, Milwaukee, Wisconsin.

Topics:

BUILDING THE BROTHERHOOD

A. **Blue Prints — Objectives** — Carl E. Schock, Executive Secretary, Brotherhood of American Lutheran Church, Detroit, Michigan.

B. **Foundation**—"How firm a foundation . . . His excellent Word"—The Rev. C. Oscar Leonardson, Executive Director, Brotherhood of Augustana Synod, Rock Island, Illinois.

C. **Construction—Activities**—The Rev. C. E. Johnson, Executive Secretary, Brotherhood of Evangelical Lutheran Church, Minneapolis, Minnesota.

BUILDING THE CONGREGATION

Evangelism—(Speaker will be anonunced.)

Stewardship—Zeb B. Trexler, President, Brotherhood of the United Lutheran Church in America and Associate Secretary for Stewardship, U.L.C.A., Concord, N. C.

Building Boys—Brotherhood Builders of Tomorrow.
Boys Work—Scouting—Rev. A. E. Iverson, Director of Protestant Relationships, Boy Scouts of America, New York, N. Y.

BUILDING THE CHURCH

"Elect from every nation, yet one o'er all the earth"—The Rev. P. O. Bersell, D.D., President, Lutheran Augustana Synod, Minneapolis, Minnesota.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, Market and New Streets, Bethlehem, Pa.

ULCA Brotherhood Moves to New Headquarters

I am pleased to announce that the headquarters of the U.L.C.A. Brotherhood is now located at Market and New Streets, Bethlehem, Pa. This central city property which was formerly occupied as a conservatory of music, adjoins the Bethlehem public library and is directly across the street from the Moravian Post Office building. The accompanying picture shows the general appearance of the building. The clerical and executive offices of the Brotherhood will occupy the first floor rooms after the present renovations are completed.

It is hoped that these larger quarters will provide the necessary facilities to take care of our rapidly expanding service to the Congregational, Conference and Synodical Brotherhoods.

The New Home Office

Last Call To Arrange Brotherhood Sunday Service on October 19th

The 29th aniversary of the U.L.C.A. Brotherhood will be observed with church - wide Brotherhood Sunday Services on October 19th. The third Sunday in October will also be the time when the majority of the Protestant churches in the U.S.A. and Canada wil hold their annual Men's Sunday service.

It is impossible to over-emphasize the benefits to be derived from a well-planned Brotherhood Sunday service. We believe every pastor will recognize the 29th Anniversary Service as an opportunity to awaken the latent manpower of the congregation. In assigning a portion of one of the regular services of worship, the local brotherhood will be inspired to greater loyalty. Only with the pastor's cooperation will permanent good come out of this effort. No one will question the value of Men's Rally Sunday, as it provides the impetus to awaken dormant laymen from their lethargy, and offers a valid reason for visiting those who are indifferent or irregular in church attendance.

A Brotherhood Sunday packet has been mailed to the pastor and president of each men's organization in the U.L.C.A. This year's packet contains a sermon outline, 29th anniversary offering envelopes, special tracts, literature order blank and program suggestions for addresses, in addition to a six-page Brotherhood Sunday Service folder. This folder is based on the Theme — **"Making My Life Count."**

The Brotherhood Sunday Service should be the time to urge our men to a fuller degree of Personal Evangelism and Christian Stewardship in placing themselves and their means at the disposal of the church. With the "Every Member Visitation" looming ahead, it is impossible to evaluate the benefits that this opportunity affords.

Program Suggestions

The 29th Anniversary Packet includes six copies of the suggested Brotherhood Sunday program entitled **"My Life."** These copies were mailed without charge to the president of each men's group in the U.L.C.A. Although the majority of our men's groups will use the suggested program, certain Brotherhoods may find it desirable to arrange a Brotherhood Sunday program that will have a more specific appeal to their groups. It is with this idea in mind that we respectfully submit the following program suggestions:

Hymns:

"Glorious Things of Thee are Spoken"
"The Church's One Foundation"
"Rise, Ye Children of Salvation"
"Onward, Christian Soldiers"
"The Son of God Goes Forth to War"
"A Mighty Fortress Is Our God"
"Lord Speak to Me That I May Speak"
"Christ for the World We Sing"
"The Sign of the Cross and the Heart"
The Brotherhood Hymn

Psalms:

Nos. 46, 84, 89, 90, 91, 96, 100, 103, 145.

Scripture Lessons:

Matthew 5:1-16
Deuteronomy 10:12-21
Matthew 22:34-36
Romans 12
Ephesians 6:10-17
St. John 15:1-16
I Corinthians 16:13
I John 5:4
I John 4:7-21
Nehemiah 4:6

Subjects for Addresses

"Faithful Men"
"Forward with Christ"
"The Brotherhood, Its Purpose and Program"
"Sharing the Wealth"
"The Brotherhood Objectives"
"A Serving Manhood"
"The Brotherhood, a Field of Service"

"Onward, Christian Soldiers"
"Laymen Witnessing for Christ"
"Our Call to Service"
"Ministering to Our Servicemen"
"Victory Through Christ"
"Brotherhood Loyalty"
"Rebuilding for Christ"

Topics for Five-Minute Talks:

"Our Brotherhood —
A. Its accomplishments.
B. Program for the coming year."
"Why Have an Annual Brotherhood Service?"
"What the Brotherhood Offers to Our Men."
"What the Brotherhood Means to Me."
"How the Brotherhood Can Best Serve our Pastor and Congregation."
The LUTHERAN MEN "Topics."

We invite you to write to Brotherhood Headquarters for additional Brotherhood Sunday suggestions, and sample copies of LUTHERAN MEN, and other literature and merchandise items to make your service interesting and profitable.

1947 Per Capita Dues Report No. 3

TEN THOUSAND DOLLARS — right down to the even penny. That is the amount we received in U.L.C.A. Per Capita dues during the first half of 1947. It is interesting to note that the $10,000.00 is made up as follows:

429	Congregational Per Capita Dues Payments amounting to	$9,542.75
75	Congregational Classified Dues Payments amounting to	457.25
504	TOTAL payments amounting to	$10,000.00

This amount represents an increase of 250% over the previous 12 months' U.L.C.A. dues receipts. We extend our hearty congratulations and sincere thanks to each one of our Brotherhood leaders who has made this encouraging report possible.

We are also listing for your information the number and amount of 1947 Per Capita dues payments received from each synod between January 1-July 31:

California 9 pymts. $190.00	**Pacific** 5 pymts. $63.00
Illinois 13 pymts. $190.00	**South Carolina** 12 pymts. $232.00
Kentucky-Tennessee 14 pymts. $246.25	**Wartburg** 5 pymts. $102.00
Nebraska 16 pymts. $269.50	**Florida** 4 pymts. $71.00
Ohio 7 pymts. $188.00	**Iowa** 6 pymts. $165.00
Rocky Mountain 2 pymts. $32.00	**Michigan** 3 pymts. $59.00
Central Penna. 18 pymts. $379.00	**Texas** 17 pymts. $345.00
Indiana 1 pymt. $25.00	**West Virginia** 6 pymts. $91.00
Maryland 25 pymts. $743.00	**Kansas** 7 pymts. $164.50
New York 38 pymts. $984.25	**Midwest** 11 pymts. $236.00
North Carolina 91 pymts. $2298.75	**Northwest** 14 pymts. $404.00
Minis. of Penna. 61 pymts. $1291.50	**Pittsburgh** 19 pymts. $317.00
Georgia-Alabama 9 pymts. $160.00	**Virginia** 16 pymts. $296.00

Our U.L.C.A. Brotherhood budget which was approved by the Erie Convention is based upon the expectancy that we would receive a minimum of 750 Per Capita dues payments during each year of the current biennium. You will note from the preceding figures that we now have approximately 500 membership dues payments, which is two-thirds of our estimated goal of 750 dues-paying Brotherhoods for the calendar year. You will realize that we must act quickly if we are to enroll the additional 250 dues-paying Brotherhoods during the next four months. Will we reach our goal? The answer will be up to each one of us. **"Our men can do what they will — if they will do what they can."**

Federation Convention

We recently mailed a card and addressed envelope to all of our Conference and Synodical Brotherhood officers for their convenience in registering for the 20th Anniversary Convention of the American Federation of Lutheran Brotherhoods to be held in the Hotel Pfister, Milwaukee, Wisconsin, on November 14-16, 1947.

The U.L.C.A. Brotherhood is the largest group affiliated with the Federation, and I sincerely hope we will have a good attendance of our laymen and pastors in Milwaukee next November. Please register for the Federation Convention regardless of whether or not you expect to attend the meeting. A registration blank is included on page five of this issue. Make this your contribution in the interest of promoting Lutheran unity, which is the desire and earnest hope of Lutheran men everywhere.

●

Wife: "I shall miss you while you are on your hunting trip, dear."

Hubby: "Thank you darling."

Wife: "And I shall pray that all the hunters you are going with will do the same thing."—Watchword.

●

Dr. Edwin A. Moll of our Foreign Missions Board secretariat, is in Palestine, seeking to conserve our Lutheran interests there. We have five orphaned missions in this tragic country, formerly supported by German funds. The famous Syrian Orphanage is included. Normally they require 100 missionaries. Their value is at least $320,000 and a number of brazen efforts are being made to gain possession of the property. Dr. Moll is on a dangerous mission, but is making some progress toward the securing of this great work for the Lutheran Church. He will have the prayers of all of us.

Cycling Pastors

NCL News Photo

concentration camp together for several years during the war. Now their Polish speaking World Council of Churches. Pastor Josef Berger (left) and Pastor Paul Roman were in concentration camp together for sveral years during the war... Now their Polish speaking churches in this corner of Czechoslovakia, which was previously in Poland, are in difficult straits. These pastors and others who conduct Polish services get no financial grant from the state, whereas most pastors get a goodly portion of their salary that way. The same holds true for those who hold Hungarian services.

The Brotherhood In Action

The Brotherhood Serves . . .

(Continued from last month)

● Departmental Editor, REV. CHARLES F. BROBST, S.T.M.
Telford, Pennsylvania

B. The Literature Committee.

An energetic Literature Committee can find many opportunities to serve the men by means of the printed page. This is an important educational channel. The committee's function is to call attention and to make available to men the literature of the church. The secular periodicals are advertised, displayed, circulated and sold by all the ingenuity of which man is capable. The church needs to bring its uplifting literature before its people. This committee's field is green with opportunity. Its duties may be outlined as follows:

1. LUTHERAN MEN subscriptions should be solicited. Here is a magazine that is indispensible to a properly functioning Brotherhood. It is valuable to any man in the church who wants to keep informed. The magazine commends itself for at least two reasons.

a. Each month it contains a well prepared topic for use at the Brotherhood meeting. The writers are outstanding men in the *Lutheran* and other church bodies. They are inter-Lutheran topics, prepared by and for the United, Norwegian and Augustanna Lutheran Brotherhoods. The material is timely and adapted for use by congregational men's groups. Suggestions are regularly given for preparing and presenting the topic.

b. Paging through LUTHERAN MEN one is impressed by the variety of interesting and helpful subjects that are presented. They are all written by experts in the field. Guest Contributors bring up-to-the-minute topics to our attention. The Boy Scout page keeps us abreast with developments in this all-important character building movement. Bible Class problems are raised and solutions suggested. The Editor's Personal Paragraphs are always filled with informative news about the church at large. These items are interspersed with wholesome humor. Furthermore, the paper is dressed up with pictures and illustrations depicting events or persons of importance.

2. The church has a great deal of literature which this committee could disseminate in the congregation. The boards and agencies of the church make available at little or no expense much valuable material for distribution. Tracts could be given to the churched and unchurched. *The Lutheran*, our official church paper, should be more widely read. Devotional literature could profitably be given or sent to sick and shut-ins. Our church has many fine magazines and books which are too little known that could be introduced by this committee.

Consult
YOUR LUTHERAN MUTUAL AGENT
He Can Render Many Valuable Services

Lutheran Mutual wants you to get the maximum returns from your life insurance and to that end maintains, through its agents, a continuing service that is available to you. Your agent, by training and experience, is a specialist in matters pertaining to family and individual security, retirement income, the coordination of life insurance with Social Security benefits and other questions having a bearing on the life insurance you own.

You will find the Lutheran Mutual agent friendly and understanding and worthy of your confidence. He can be helpful in enabling you, through your life insurance, to accomplish your financial objectives and thus contribute to your security and future happiness. His professional counsel is always at your disposal. Consult with him soon.

☐ ORDINARY LIFE
☐ EDUCATIONAL INSURANCE
☐ RETIREMENT INCOME
☐ SAVINGS REFUND
☐ PREFERRED RISK
☐ CHILDREN'S INSURANCE

LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA Founded 1879

Without OBLIGATION, send me literature and information on the types of policies checked.

Name ..... Age.....
Address .....
City ..... State.....

A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, Market and New Streets, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

What Does a Boy

look for when he becomes a Scout? Scout leaders may well ask themselves this question? If the boy does not find in Scouting what he was looking for he will be disappointed at the beginning of his Scouting career and unless things change for the better he may have the word "dropped" written after his name before long. Well what does the average boy of twelve look for in Scouting anyway, and how can Scouting supply it?

The following is submitted for your consideration.

What Boy Looks for

Adventure
Fun
Companionship
Take care of self in outdoors
Recreation
Self Improvement

How Scouting Suppies It

Hiking, Camping
Games, Campfire
Patrol Activities
Overnight hikes, Camping
Games
Scouting requirements

The above list is meant to be suggestive only. A boy may look for other things in Scouting, and not in the same order as listed. It will be a good exercise for Scout leaders to approach the problem as here suggested.

Read Scout Literature

if you wish to become informed on Scouting. There is a great amount of good literature in the field of Scouting. The very abundance is bewildering to the Scout leader.

Here is a suggested list of basic Scout literature for you to select from.

1. Handbook for Boys (only exceeded by the Bible in number of copies printed).
2. Handbook for Patrol Leaders
3. Scoutmasters' Handbook
4. Scout Field Book
5. Adventure for Service Scouts
6. Explorer Scout Manual
7. Scouting (Official Magazine of BSA)
8. Boys' Life (Magazine for Boys)
9. Scouting for Boys (a handbook for instruction in good citizenship through woodcraft by Lord Baden-Powell, founder of the Boy Scout movement)

These books are readily obtainable at the offices of local councils or Scout supply stores. These books would form a good basic list for a Scout library.

The Boy — Who Is He?

To the little lad next door he is a hero,
To his buddy, he is a "good guy,"
To his mother, a lovable mystery,
To his teacher, a problem,
To his sister, may be a pest,
To the average man, a dimly remembered past,
To you and me, a complicated bundle of contradictions needing our guidance.

From
The Scoutmasters Handbook

●

The Bond

carries some excerpts from "Chap Chats" in a recent issue. Under this title C. Durward Roa, a student at Luther Seminary gives his report to the Minneapolis Lutheran Committee on Scouting. Mr. Roa was resident chaplain at a scout camp during 1946 and immediately after camp closed was stricken with polio. He is improving but is still hospitalized. Mimeographed copies of his 24 page report can be had by sending a postal card to The Lutheran Committee on Scouting, 608 2nd Ave. S., Minneapolis 2, Minn. Here follow the excerpts:

The ideal Boy Scout Chaplain is a man who will earnestly and prayerfully

1. *Study "boyology."* Then practice being a mature, Christian pal. Trying to live Christ at camp proved again the truth of Matthew 13:31-33. It was a real joy to interpret day by day the Jesus' Way of Christian liberty within the Gospel as over against the common conception of Christianity which calls for legalistic do's and dont's accompanied by a long, somber face. Swimming, boating, canoeing, and hiking with boys bound our companionship closely.

2. *Develop campfire techniques.* The inner warmth and quiet that a small campfire radiates provides an ideal setting for challenging young hearts. Such a scene offers an excellent opportunity to demonstrate that "Christian kids have more fun than anybody!" Accepted stunts, ditties, charades, stories and songs can provide meat for rich memories. (The general run of "ghost" stories could well be side-tracked in favor of inspiring biographies or real life situations. But never moralize!)

Lutherans in Scout work must carefully combat tendencies toward:

(a) *Work-righteousness.* The Eagle Badge is gained via the personal merit system but Heaven is not. The doctrine of free grace alone should drive all Lutherans into an intensive effort to provide Lutheran leadership for their boys.

(b) *Unhealthy unionism.* In reaching out by providing Lutheran Chaplains wherever Lutheran boys are camping, we need not fear contamination or compromise.

(c) *Materialism.* "We want to win that cake; doesn't matter how!" is part of conversation overheard at camp. Two older boys were more eager to win their Eagle Badges (a piece of metal and ribbon) and wear them than to gain the rich experience of climbing the Scouting ladder with a thorough enjoyment of the various steps.

The Camp Chaplain in daily living with the boys is in an unparalleled position to help the home Pastor know and understand his boys better. I found that a postal card informing the Pastor of the boys' presence and opportunities in camp was greatly appreciated.

He adds in a postscript and a final note: As I look around this man-made mess we call post-war peace, I find myself taking refuge in that well-worn epigram: B-O-Y, Best Opportunity Yet! Therefore, I would be happy to accept opportunities to speak to any group about this important program of winning boys and keeping men for Christ.

Let us keep Lutheran Scouting Christ-centered! "Character building and citizenship training" must begin at the foot of the old, rugged Cross if it is to penetrate beyond the mind, through the emotions, and capture the core of a boy, his heart. "My son, give me thine heart!" If boys of today are to run the world of tomorrow, let us with the help of the Master build boys of Bible-based backbone.

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Give the Class a Room of Its Own

Grown-ups need religious education more than anyone else! That is the conclusion of many educators. The teaching of adults, then, is mighty important. A great deal hinges upon what happens in a class. For such pressing work a class needs to work under the most encouraging and promising conditions. And, aside from the teacher himself, the most important item in good teaching conditions is a separate room.

General Reasons for a Separate Room

When a number of classes have to operate in the same room, the students are distracted, and the first thing they know they're paying attention to something else than the teacher and the discussion under way. Then, they direct attention back to the teacher, only again to have it lured away by what some other teacher is saying or by some episode taking place in another class. A one-eyed man can see how bad this is for the teaching-learning operation. It would take a miracle of the first order to bring about any worthwhile learning in a situation like that. Each class needs a room of its own.

Furthermore, when a class has its own room, with closets for the keeping of equipment, all the materials which are used may have better care. Again and again I hear teacher and class member complaining that book, maps, and other materials have disappeared. Perhaps some other teacher borrowed them without taking the trouble of consultation. Possibly there is only one storage space for the equipment of all classes, or still worse, no storage space at all, and the various materials and pieces of equipment lie around anywhere at all—inviting trouble. But with one's own room a teacher or secretary at least has a chance to take care of the materials.

Then, with a separate room, a class can have more of wholesome fellowship in connection with the class period, before it, or following it. It's their place, they learn to love it, they take pride in it and its upkeep, and it becomes more and more of an inviting meeting place for the entire class.

Some Big Specific Reasons

Every educator admits that a better grade of Christian education is accomplished—more good is done—if a variety of good teaching methods are used in an adult class. People are different, and different persons need different approaches. So, if we use a variety of procedures there is more certainty that each one will be reached.

Furthermore, the whole teaching period is rendered more interesting and attractive if a teacher makes use of many different ways of teaching. Men and women, like boys and girls, are likely to get tired of the same old way year in, year out. Except with people who are deeply set in their likes and dislikes, variation of program will promote better attendance. The elements of expectation, of change, of surprise, and of something new prove attractive to many people. And when a teacher shows that the various methods can be used to good advantage, it gives rise to a new confidence in the teacher. And the class may be on the way to a new high.

But, most of the good methods can hardly be used by a teacher, or a class, unless the class has its own room. They will disturb other classes in the room, as the old-line lecturing will not. But there's a big trouble with lecturing; it's so placid, even-tenored, monotonous, sleep-inducing, conventional, entertaining, and productive of wool-gathering, that it rarely arouses men or women to think or to do real things.

With favorable conditions—including a separate room—the following methods may well be used:

(1) **A panel discussion** once a month will prove a live experience. A panel may consist of three to seven persons, prepared to carry on an informal discussion (not set speeches) for fifteen minutes, after which the class may question the panel and general discussion may take place. The members of the panel may sit in a semi-circle in front of the class, led by the teacher or some other designated chairman. Stimulation of thought is the main purpose, though conclusions may also be reached.

(2) **A dramatization** of a lesson—one suited to such treatment—may take place occasionally, perhaps once in two or three months. Discussion may follow.

(3) **A symposium** on a lesson—especially a lesson which has a number of angles to it—could take place once in six weeks or two months. This method is similar to a panel discussion, except that participants come ready to give short speeches dealing with phases of the lesson, as planned. The special discussion, or presentation, may last fifteen or twenty minutes, and be followed by free discussion by the whole class.

(4) A **general discussion** is in order with almost any kind of lesson. The teacher usually leads the discussion and summarizes it at the end. But it may be desirable, at least occasionally, to name someone to handle the discussion. That type of variety also is good for a class.

(5) A **public conversation** is in order once in three months, or oftener. Two persons appear before the class engaged in conversation on some phase of the lesson, then another appears and joins the discussion, then another, and perhaps even a fifth. This discussion, pretty well planned, may be followed by general discussion.

(6) A **motion picture,** with or without sound, once in two or three months, will provide a fine element of variety. It should be planned and the picture booked well in advance.

(7) A **hearing** is well suited for a lesson with two definite sides to it. The procedure is similar to that of a magistrate's court. Each side will be represented by persons agreed upon in advance, and the various presentations will be planned.

(8) A **variety** lesson may be used somtimes. Mimeographed sheets are prepared for the eyes of the class. They will have some true-false questions, with blanks to be checked with a pencil. There will also be some completion exercises, as well as some multiple choice exercises for similar use. Let the sheets lead into general discussion.

Topic of the Month

● **Department Editor, REV. ARTHUR H. GETZ, D.D.**
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Expressing Thanksgiving Through Thanks Living

Topic for November, 1947

By Clarence C. Stoughton, LL.D., Litt.D.

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson; C. Oscar Leonardson.

A native of Rochester, N.Y., a graduate of the University of Rochester, a veteran of World War I with service in France, and a former president of Wagner College, "Prof." Stoughton is now serving as Secretary for Stewardship of The United Lutheran Church in America, and Executive Director of the Lutheran Laymen's Movement for Stewardship.

Dr. Stoughton is not unfamiliar with finances. His varied experiences include services as secretary of a Staten Island real estate firm, treasurer of a college, chairman of Staten Island Community Chest campaigns, and trustee of the Staten Island Hospital and chairman of its Training School for Nurses. "Prof." also served as president of the Staten Island Federation of Churches, chairman of the Staten Island Council for World Peace, a member of the Board of Directors of the Staten Island Chamber of Commerce, and a member of the Board of Directors of the Staten Island Council of Social Agencies. He is still a member of the Board of Directors and chairman of the Executive Committee of the New York Adult Education Association, of the Greater New York Federation of Churches, of the New York Academy of Public Education, of the Executive Committee of the United Lutheran Synod of New York, and of the United Church Commission on the Federal Council of Churches. In his own congregation, Trinity Lutheran Church, Stapleton, Staten Island, he is serving as a church councilman.

In 1941 Gettysburg College conferred the LL.D. degree upon Mr. Stoughton, and in 1942 Muhlenberg College awarded him the Litt.D. degree.

Dr. Stoughton is a consecrated layman who is investing his life in full time Christian service. He has the respect of all who have contact with him, and the love of those who know him well.

●

AIM: To recall briefly the individual and national blessings bestowed by a gracious and loving God; to emphasize that true thanksgiving must find expression in deeds as well as in thoughts and words; to see that the practice of stewardship is an inescapable Christian duty; to understand what stewardship involves; to lead members of the Brotherhood to a growing appreciation of the whole work of the whole church; and to foster in Brotherhood men a sense and spirit of stewardship.

NOTE: If members of the Brotherhood have read the topic material before coming to the meeting, as should be done, it will only be necessary for the topic leader briefly to summarize the content of the material which follows, after which attention may be directed to the section, "Topics for Discussion." If members of the Brotherhood have not read the topic material in advance the topic leader will have to make a more detailed presentation. Parts of this month's topic material could even be read with profit at the meeting.

Worship

Hymn, "Glorious Things of Thee Are Spoken"—No. 197 C.S.B., or No. 136 P.S.H.
The Bidding Prayer, found in the Common Service Book, or a Free Prayer.
Scripture: I Corinthians 4:1-5
Hymn, "Through the Night of Doubt and Sorrow"—No. 201 C.S.B., or No. 137 P.S.H.
Special Music

The Topic

This is a true story. It concerns one of the leading lay leaders of the Lutheran Church in this country. His name cannot be mentioned, because he would not tolerate that. But he is one of the most earnest, genuine, consecrated Christian souls that we can come to know. His friendship is a continuing benediction. Those who are his intimates knew something, though not all, of his ceaseless giving. No good cause is passed by. He has given lavishly to college, to seminary, to people in need, to every general work of the church, to special projects—not in hundreds alone, but in thousands of dollars.

A few months ago I sat next to him at a dinner. "Why," I asked him, "do you do this? Why do you give so generously?"

He looked at me with puzzlement for a moment, wondering perhaps why anybody should even be interested. Then he answered with deep sincerity: "If I could only tell you how good God has been to me all my life!"

There it was! That was the secret of his giving! And that is the secret, too, of all real Christian stewardship, whenever and wherever practiced. "How good God has been to me!" The tap-root of Christian living is always our thanksgiving to God for all his goodness to us—overflowing goodness, and unending, and without our deserving it at all. Grace—unmerited goodness of God to men—lies at the base of everything we call Christian stewardship.

"How good God has been to me." It was in order that they might give expression to that simple truth that trouble-battered men and women and children gathered together on that first Thanksgiving Day more than 300 years ago. It is to give expression to that truth over and over again that Christians, in this season, bring their gifts to the altars of our churches. It is to testify anew to this profound fact that our people pledge their gifts in the Every Member Visitations that are usually held at this time. It's all giving thanks, or ought always to be, because God has been so good.

"How good God has been to me." Well, **how** good has He been? What are the gifts that He has poured into our hands so lavishly? Hear Martin Luther:

" . . . that He has given me . . . my body and soul, with all my limbs and senses, and all the faculties of my mind." How seldom we stop to think how precious these gifts are, and that they all come from the Father.

" . . . together with my raiment, food, home and family." Lord, how we thank Thee for these—our daily bread, warm clothing, a warm home, the little ones who meet us as we come from work, a loving wife. Lord, how good Thou hast been to me!

" . . . and all my property." Sure enough even that. "The earth is the Lord's, and the fullness thereof."

" . . . that He daily provides me abundantly with all the necessaries

of life, protects me from all dangers, and preserves and guards me from all evil." Priceless gifts. How good God has been!

But listen now to this, as Luther goes on in that compelling explanation of the First Article of our Creed. " . . . all which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me." For this grace "I am in duty bound to thank . . . Him."

"This is most certainly true." Yet it still isn't all the truth. Great as is all this giving of God, it still isn't all. There is even a greater gift. Put at the top of your list the gift of God's forgiveness of our sins. We are men, grown-ups, and we therefore know how accurate are those words of our liturgy, "We have sinned against Thee by thought, word, and deed." Over and over again we have sinned. And yet—here is the amazing gift—as often as I come to God in sincere and geninue repentance, he forgives me. No giving is greater than that.

Let Luther speak again. "I believe that Jesus Christ . . . has redeemed me, a lost and condemned creature, secured and delivered me from all sins . . . not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death. . . . "

How good, how inexpressibly good, God has been to me! If I really sense that, if I truly believe it, there must flow from my heart a thanksgiving so complete, so large, that no giving of mine will ever be too much. Now, as I look upon my Lord upon the cross, dying for me, I'll no longer give Him my small, almost worthless gifts. I'll give him my best, my whole life. Out of my thanksgiving will come a new kind of **living.** For all of his goodness to me "I am in duty bound to thank, praise, serve, and obey him." Christ redeemed me, delivered me from my sins, "in order that I might be his, **live** under him in his kingdom, and **serve** him in everlasting righteousness. . . . "

Here lies the root of all real Christian stewardship. Here is the essence of it all, the real kernel. We give as Christians, and we live as Christians, because God has been so good to us. We serve him because in no other way can we adequately say our thanks. If in our giving there are other motives (and other motives are hard to keep out), such as some feeling that by our deeds we can win some special favor from God, or assure ourselves a place in heaven, or win special approval from our fellowmen and God, we deceive ourselves. If we practice Christian stewardship rightly —

1. Every deed of ours is but a gift of thanksgiving for all that God has already done for us.

2. No gift wil ever be large enough to express thanks adequately to a Lord who gave His life for us.

3. Every act of our life will serve him. Our whole living will be thanksgiving.

Now, perhaps, it will be easy to understand the richness of the definition of stewardship given by Dr. W. H. Greever in his book, "The Work of the Lord." "Christian stewardship," says Dr. Greever, "is the practice of the Christian religion." It is doing something on the basis of our faith. It is the consequence of accepting those great truths of God's love and the redeeming death of Jesus on the cross. It is the fruitage of our belief. It is human gratitude for divine grace. "The practice of Christian stewardship is an inescapable Christian duty." If we are really grateful to God, these things we simply must do. We cannot help ourselves.

To come to an understanding of all this is probably the most important single step in stewardship. For it changes one's thinking and attitudes in all departments of his Christian activity. One no longer thinks, for example, that he is giving to the church. He sees this whole thing, not as the work of the church, but as the work of the Lord. His giving isn't to the local congregation, or to a synod, or to the general body, but it's to the whole work of the Lord. That work begins with the individual and his local congregation, and continues through synods, and general bodies, and the National Lutheran Council, and stretches out to the ends of the earth. In his gratitude the believer is in duty bound to serve his Lord, and that means to teach and preach and witness everywhere in the world.

The Every Member Visitation now becomes something more than just a device for obtaining more funds. It is, to be sure, still the best procedure we know for getting funds for the work of the Lord, but it is infinitely more. It is men and women, committed to their Lord because of their thanksgiving to him, going out to others less committed and inviting them to return and to come closer to the Master through the Word and the Sacraments. It is men and women going out and giving testimony to their neighbors concerning the wonderful gifts that God has lavished upon them. It is basic evangelism.

And no longer will the grateful Christian be content with five-and-ten cent store standards of giving. It is a badly-worn truth, but nevertheless the truth, that one seldom needs to worry about the giving of a deeply consecrated Christian. Once he can say with utter sincerity: "I wish I could tell you how good God has been to me," his gifts to the work of the Lord are large and abundant. Such men have often come to feel that tithing, setting aside at least one-tenth for the work of the Lord, is about the minimum they can bring to him. The tithe that flows out of gratitude for God, and not out of fulfillment of law, usually is more than a tenth.

Men who feel the goodness of God will not be content just to be "sitters," Christians who sit comfortably in their churches Sunday after Sunday, listening to the Word of God and to his truth, but doing little more. The **practice** of our religion will become, when this light of God's eternal goodness sinks deeply into our consciousness and our thanksgiving stirs us, as compelling as the reciting of our creeds. We'll find new meaning in James when he commands us in the simplest of words: "Be ye **doers** of the Word, not hearers only, deceiving yourselves." Too long have we deceived ourselves. Now we must **do** his work everywhere in the wide world.

"Therefore," said Jesus, summing up in the Sermon on the Mount, "whosoever heareth these sayings of mine and **doeth** them, I will liken him unto a wise man which built his house upon a rock. . . . "

Let us begin to do more of our building upon rock.

What Can Brotherhood Men Do?

Unless Brotherhood meetings lead to definite action they are not fully successful. Here are some practical suggestions for individual and group action:

1. Urge your congregation to engage in a carefully prepared, well-planned Every Member Visitation, and be among the first to volunteer for the actual work. The stewardship office of your church will give you every possible help. Free leaflets and pledge cards are available.

2. Set up a stewardship committee in your congregation and plan visitations throughout the year, especially

upon those who are not communing or contributing regularly.

3. List all the gifts that God has given you, not forgetting the daily forgiveness of sins, and then put alongside of that list whatever you are doing to give thanks. Does it seem good to you? How does it look, do you suppose, to God?

4. Study the budget of your congregation. How much is being given for the work of the Lord as it is carried on outside the bounds of your own congregation? An ideal budget is one that spends as much for so-called "benevolent" giving as it does for the local work. How near does your church come to that?

5. Build a buletin board for your church that can be used to inform your people about how their money is spent in the widest outreaches of the work of the Lord. Post pictures of your college, seminary, world missions, a nearby mission church, your hospital, or your orphans' home. Help your people understand that the work of the Lord begins with them, but stretches out to the ends of the earth.

6. Be the active agent in getting every family in your congregation to read the official publication of your church.

Topics for Discussion

1. What gifts has God given to us? (Use Luther's explanation of the Creed as the basis for the answer.)

2. What is the Christian's obligation in view of God's gifts to him?

3. What is Dr. Greever's definition of Christian stewardship? What are the implications of this definition?

4. What is the difference between "giving to the church" and "giving to the work of the Lord"?

5. In the light of Christian stewardship, what is the significance of the Every Member Visitation?

6. What is the average giving per communicant member of the various Lutheran general bodies? Do these gifts adequately express thanks to God for his love and blessings?

7. How does your congregation share in "the work of the Lord"? Does it operate on a "50-50" or "balanced" budget? What percentage of your congregation's income is devoted to work of the church at large?

8. What steps should we take in our congregation to conduct a carefully prepared and well planned Every Member Visitation?

9. What steps can we take to encourage all members of our congregation regularly to read the official publication of our church?

Assignment of the Project for the December Meeting

Cf. the article, "A Service of Love," immediately following.

Closing Worship

Hymn, "Zion Stands With Halls Surrounded"—No. 200 C.S.B., or No. 133 P.S.H.
Prayer, including the Lord's Prayer.
Benediction.
BUSINESS
FELLOWSHIP and REFRESHMENTS

A Service of Love

Project for the December Meeting

In December, when attention is naturally focused upon God's supreme gift to mankind, our Brotherhood topic will be, "Sharing Men's Needs." We are to engage in a study of Lutheran social mission work. In preparation for that study several members acting separately or in pairs may be asked to carry out the following assignments:

1. Prepare, or secure, a list of the social agencies in your community—church and state—and a brief description of the function of each. In the case of rural churches consult the County Welfare Board; in cities consult the Council of Social Agencies.

2. Prepare a list of all institutions in the city or county, public or private. How could the Brotherhood serve in any of them?

3. Prepare a list of the outstanding social evils in your community, and suggest ways in which the Brotherhood, or the city or county churches acting together, could erase the evils or counteract them with constructive activities.

4. Prepare a list of men and women in the community who can speak in your church during the coming year on such subjects as child care, family building and rebuilding, care of the aged, and juvenile delinquency and how to prevent it.

5. Prepare a statement on the organization of social mission work in your national church body and in the National Lutheran Council.

Remembering His Words

A wild bird whistles across the dark,
The night wind sighs through the olive trees;
They tremble and start, and their spines run fire,
And the strength goes from their knees.
What is that ominous rumbling now?
The earth is shaken, the lightnings play,
And one in raiment as white as snow
Is rolling the stone away.
Their swords fall clattering from their hands,
They slump in the dark as man long dead,
And Christ walks out of the sepulchre,
Risen as He said.
Pilate, what of your watch, your seal?
Broken they lie in the dust, and He
Who could not be held at all, walks forth,
Loosed for eternity!"

GRACE NOLL CROWELL

This epitaph placed by some rookies upon the board which marked the grave of a deceased Army mule may suggest a good lesson for us all. It reads "In memory of Maggie, who in her lifetime kicked one general, two majors, four colonels, ten captains, 24 lieutenants, 42 sergeants, 455 privates and one bomb!" —Eventually the chronic kicker will back up against that which will put an end to his bad habit!—Western Recorder.

Service Men of the Church

August issue told of the fifty ex-servicemen who conducted the EMV at Holy Trinity Church, Jeannette, Pa. That it was a good one is witnessed by over-subscribed budgets. The pastor, Rev. E. B. Hanks, must have followed these young men through their years of service with the armed forces. Our Service Men's Commission and its pastors also share the credit. This is the way it pays out. As the season approaches for EMV this picture should be an encouragement for the enlistment of thousands of ex-service men in hundreds of churches. They are only awaiting the opportuniy to serve their churches as they served their country.

Last Minute Fun

First Customer: Never mind asking anyone. Just put a Cuba sugar in our Java.

Waitress: Sweden it yourself. I'm only here to Servia.

Second Customer: Denmark our bill and call the Bosporus. He'll probably Kenya. I don't Bolivia you know who I am.

Waitress: No, I don't Caribbean. You fellows sure Armenia.

Boss: Samoa your wisecracks, is it? What's got India, You think this arguing Alps the business?

Third Customer: Canada noise! Spain in de neck.—Christian Union Herald.

●

Jackie and Danny, aged eight were playing in the garden one afternoon. Danny noticed Jackie's grandmother sitting nearby, rocking gently and reading a large black book.

"What's your grandmother doing?" Danny asked.

"Reading the Bible."

"Why?" Danny persisted.

Jackie thought for a minute before answering. "Boning up for her final exams, I guess," he said.

—Ginny Simms

U.L.C.A. BROTHERHOOD MEMBERSHIP DUES

August 1-31, 1947

1947 DUES (New)	
Trinity Lutheran Brotherhood, Battle Creek, Mich.	$ 12.00
1947 DUES (Renewal)	
St. John's Lutheran Brotherhood, Scribner, Neb. (additional pay't)	27.00
Summer Memorial Lutheran Brotherhood, Newberry, S. C.	10.00
Woman's Memorial Lutheran Brotherhood, Spartanburg, S. C.	25.00
St. Barnabas Lutheran Brotherhood, Charleston, S. C.	10.00
Grace Lutheran Brotherhood, Thomasville, N. C. (additional pay't)	1.00
Olivet Lutheran Brotherhood, Toledo, Ohio	15.00
St. John's (Wills) Lutheran Brotherhood, Friedens, Pa. (add'l pay't)	7.00
Lordstown Lutheran Brotherhood, Lordstown, Ohio	13.00
Christ Lutheran Brotherhood, Carey, Ohio	10.00
St. Paul's Lutheran Brotherhood, Scottdale, Pa. (additional pay't)	2.00
St. John's Lutheran Brotherhood, Pen Argyl, Pa.	10.00
Grace Lutheran Brotherhood, Bethlehem, Pa.	18.00
Zion Lutheran Brotherhood, Easton, Pa.	7.00
Advent Lutheran Brotherhood, Lancaster, Pa.	12.00
Salem Lutheran Brotherhood, Lebanon, Pa.	10.00
Trinity Lutheran Brotherhood, Pottsville, Pa.	10.00

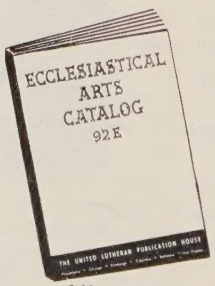
If you have worked a plan in your Brotherhood meeting that proved exceptionally successful, write about it to Rev. Charles F. Brobst, Telford, Pa., editor of "The Brotherhood in Action."

● *Illustrated above is a view of the altar display in our recently opened Los Angeles store.*

Your New Buying Guide to MEMORIAL GIVING

WHAT is proper—what is available for church memorial giving? If you are asking these questions of yourself—or if your organization is in a similar quandary, you'll want this brand new buying guide to church furniture and furnishings. For the asking—you can get a FREE copy of our new Ecclesiastical Arts Catalog—the first of its kind ever published by your publication house. It's an education to look through—particularly if you work with your own church altar or serve on a building or restoration committee. Impressive appointments in metalware, woodware, clothware are featured in wide variety. You'll find memorial suggestions for almost any size gift fund. Our counsel service helps you select memorials in keeping with your local church design and proper Lutheran usage.

MAIL COUPON BELOW



160 pages. Completely Illustrated.

Ecclesiastical Arts Department

UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street,, Philadelphia 7, Pa. or any of the following Branch Stores: Chicago 11, Pittsburgh 22, Columbia 3, S. C., Baltimore 1, Los Angeles 5.

MAIL THIS COUPON TODAY

Gentlemen: Please send me a FREE copy of your New Ecclesiastical Art Catalog 92-E.

Name .....

Address .....

Zone..... State.....

LUTHERAN . . . MEN

Official monthly publication of The Brotherhood of The United Lutheran Church in America . . . .

●

PRICE . . . . . $1.50 per year

●

U. L. C. A.
Brotherhood Headquarters
MR. EARLE W. BADER, Executive Secretary
Market and New Sts., Bethlehem, Penna.

Send Subscriptions Here!

●

EDITOR . . .
of LUTHERAN MEN
REV. AMOS JOHN TRAVER, Editor
954 Woodlawn Ave., Springfield 24, Ohio

Send Contributions for Publication Here!

●

DIRECTORY . . .
The Brotherhood of the United Lutheran Church in America

President.....Mr. Zeb B. Trexler
Concord, N. C.

Vice-President .....Mr. Martin A. McGrory
Washington, D. C.

Vice-President.....Mr. W. Don Morton
Minneapolis, Minn.

Vice-President.....Dr. Roy H. Johnson
Greenville, Pa.

Secretary.....Mr. William K. S. Hershey
York, Pa.

Treasurer.....Mr. William Shetlock
Coplay, Pa.

●

EXECUTIVE COMMITTEE

Term Ending 1948

Mr. William F. Kedde
Omaha, Nebr.

Mr. Albert Mayer
Waterloo, Ontario, Can.

Rev. Paul A. Weidley, D.D.
Baltimore, Md.

●

Term Ending 1950

Mr. Alfred Arneson
Chicago, Ill.

Mr. H. E. Isenhour
Salisbury, N. C.

Rev. G. E. McCarney
Conshohocken, Pa.

●

Term Ending 1952
Judge Lawrence F. Speckman
Louisville, Ky.

Mr. Harry A. Fritsch
Allentown, Pa.

Rev. Fred C. Wiegman, D.D.
Akron, Ohio

THE BOY SCOUT COMMITTEE

Dr. George A. Eichler, *Chairman*
320 E. 20th St.
Northampton, Pa.
Aubrey Mauney
Kings Mountain, N. C.
Rev. G. E. McCarney
508 Harry St., Conshohocken, Pa.
Dr. Roy H. Johnson
Greenville, Pa.
William N. D. Fischer
Baltimore, Md.

●

Ex Officio:
Zeb B. Trexler
P.O. Box 702, Concord, N. C.
Earle W. Bader
Market and New Sts., Bethlehem, Pa.

Advisory:

Rev. Lawrence M. Reese
1228 Spruce St.
Philadelphia 7, Pa.

Alvin H. Schaediger
62 Lincoln Ave.
Cliffside Park, N. J.

Rev. William J. Ducker
1228 Spruce St.
Philadelphia 7, Pa.

●

National Lutheran Scout Director
S. H. Holstad
608 Second Ave., South
Minneapolis 2, Minn.

Address all communications to:
The Boy Scout Committee, Brotherhood Headquarters, Market and New Sts., Bethlehem, Pa.

Remove the L"IF"E From Life

"IF I can earn enough, I'm going to . . ."

"IF my health holds out, I'm going to . . ."

"IF I can give my children an education . . ."

"IF I can retire, I'm going to buy a small place and take it easy!"

Is it easy for you to save money? Of all the money you have earned, how much is still yours? Will the story of the next twenty or thirty years be any different? Every "IF" can be removed from your life insurance program. Lutheran Brotherhood has the answer for you. Lutheran Brotherhood is a mutual society; it belongs to the policy-holders who now own more than 195 million dollars of life insurance in their own Lutheran society. Lutheran Brotherhood offers you a savings plan which is sure, which is safe, and which gives results no other savings plan can. Life insurance is the only way to remove the "IF" from life.

LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Se ond Ave. So. Herman L. Ekern. Pres. Minneapolis 2. Minn.

A Veteran Pastor Writes:

"I am also glad to be known as a booster of the Brotherhood. When I went to Lawrence, Kansas, in 1903 one of my first official acts was to organize a Brotherhood. It has continued for 44 years. It was in the Brotherhood that the first steps were taken for the securing of a new church and now Lawrence has the most beautiful church in the city. Again on coming to Wichita in 1922 I organized a Brotherhood at once. It has been one of the mainstays in my work. I would not think of being a pastor of a church without the assistance of a live, active Brotherhood organization."

"In this connection I want to express my appreciation of LUTHERAN MEN. When it comes to my desk I read practically everything that is in it in one sitting. It's variety of content is inspiring and invigorating—a publication of which our whole church may well be proud."

Rev. E. S. Stauffer, pastor of St. Paul's, Wichita, Kansas for many years and now emeritus pastor, is the writer. Where pastors have really believed in the Brotherhood, the testimony is the same. Thank you Dr. Stauffer!

Every Lutheran Man Needs LUTHERAN MEN

FOR YOUR CONVENIENCE

LUTHERAN MEN
Market and New Streets, Bethlehem, Pa.

Enclosed find $.....to pay for.....subscriptions as follows:

Name ..... Name .....
Address ..... Address .....
City..... Numeral..... City..... Numeral.....
Church Membership .....
Sent by .....
(Name) (Address)

New Subscription and Renewals, $1.50 each. Ten or more to one address, $1.25 each.
Make checks payable to LUTHERAN MEN.